THE Reconstructionist

.. XII. April 5, 1946 Nisan 4, 5706 No. 4

EDITORIALS
- *Food for the Hungry*
- *UNO and International Ethics*
- *An Unjust Compromise*

Proceedings of
THE VETERAN-CHAPLAIN CONFERENCE

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BOOK NOTE *By Carl Alpert*

REALITIES AND VALUES

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CARL ALPERT before his induction into the Army of the United States was editor of the *New Palestine.*

CORRECTION

The article, *What Is a Congregation?*, which appeared in Volume XII., No. 1, February 22, 1946, was written by Rabbi S. H. Markowitz of Congregation B'nai Israel, Elmira, N. Y. We regret the error in listing Rabbi Markowitz's congregational affiliation.

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DITORIALS

OOD FOR THE HUNGRY

THESE lines are written in the hope that they will dated and unnecessary before they ap- ear in print.

The issue is the starvation, or near arvation, of millions of people in Europe d Asia in contrast with the abundance food in the United States. Herbert H. ehman, retiring Governor General of NRRA, put the whole matter bluntly hen he said to UNRRA's Council: "The rbage pail must be eliminated as a mpetitor of the hungry." These are t pretty words, but they point to a sit- tion which is also not pretty.

Rationing controls in the United States ere removed from all foods excepting gar very shortly after the end of the ar. And food consumption per capita s soared to unprecedented heights in e United States. All this while hun- eds of millions of our allies, fighters ainst the curse of nazism, fascism, and panese imperialism, are starving. NRRA has literally not been able to rchase the necessary supplies of food. was simply not available, for Ameri- ns have been buying it and eating, and some cases, hoarding it. The situa- n has reached the point where, as Mr. Lehman put it, we can no longer prevent starvation, we can only mitigate it.

Former President Herbert Hoover, honorary chairman of the Famine Emergency Committee, has described the present famine as the worst since the Thirty Years War. "It looks impossible to save everyone," he declared, "but we will save everyone we can."

In the face of a famine as appalling as this, Americans find themselves in a position in which it is possible for them to indulge in the immoral luxury of unrestricted food consumption. Both Britain and Canada have retained rationing controls on food, despite the end of the war, and in some respects have tightened their restrictions. But Americans are limited only by the capacity of their stomachs.

We do not believe that Americans are selfish and callous enough to want this situation to continue. The President's request for a voluntary reduction in food consumption simply does not reckon with the realities of starvation overseas or with the realities of human nature at home. It is not that Americans would rather gorge themselves with food here than share it with hungry men, women and children abroad. But if we *can* buy whipped cream we will have it, and if we *can* buy canned fruits and vegetables in any quantity, and bread and cake without limit, we will do this too.

A voluntary program simply does not meet the needs, any more than voluntary enlistment alone would have met the needs of the armed forces during the war. The sharing of food must be planned; the sacrifices must be equalized; the restrictions must apply uniformly to the table and diet of all Americans alike. In short, *rationing* must return. There is no alternative.

Rationing of food entails discomfort, annoyance, and inconvenience, for the consumer. For government it means crossing swords with vested interests in the food production and distribution industries. But for Americans it means nothing more than that.

A refusal to ration, on the other hand, beside being shamelessly immoral, would make Americans despicable in the eyes of history—and this has very practical implications in international relations, in the quest of our people and others for enduring peace.

America made a serious mistake in ending rationing. We call upon President Truman to initiate at once a new food rationing program. We call upon the American people to demand it, and eagerly to accept it.

UNO AND INTERNATIONAL ETHICS

THE Security Council of the United Nations has assembled for its first regular session as a permanent body. We hope that this session will mark the beginning of the end of the era of competitive imperialist expansion; that it will herald a new era of genuine collective security.

The interregnum between the defeat of the Axis Powers and the full functioning of the United Nations Organization was inevitably a trying period. Each of the great powers was fearful lest the interval be used by some other power to secure the maximum advantage for itself befo the international machinery of the UN could begin to operate. There was gra danger that a new armament race, larg ly precipitated by the United States' m nopoly of atomic power, would frustra all the painstaking efforts at forging t machinery for world peace.

That danger is not yet over. T assurances by Stalin, Bevin and Byrnes the determination to rely on UNO to ke the peace and not to resort to unilate action, must be backed by dee Real conflicts of interest still exist a mutual suspicions will not easily be layed. But one may hope that issues v henceforth be discussed in a rational a candid spirit and settled by mutual co promise and accommodation. Each the powers seems afraid of arousing others a suspicion that will make th other powers feel insecure. When nati become afraid not merely of being m aced by others but of becoming a men to others, we have some promise a world order in which international sues will be considered from the sta point of universal justice and not exc sively from that of national advanta But until nations fear war, and not o defeat in war, there is little prospect ethicizing international relations, of s stituting law and justice for anarchy violence.

That all the suffering peoples of world, all men of all races and all fai have a stake in the achievement UNO's aims is a platitude. But of these peoples none has a greater st than we Jews. As long as the nation the world rely for their security on sh ing balances of power, the prospects Jewry are all but hopeless. We have that, in the diaspora, it is possible fo country to engage in a systematic ex mination of its Jewish population for its own interests, to spread a pr

nda of Jew hatred among other na-
ns as well. We have seen that not a
gle power, even among those that op-
sed the fascist aggression, came to the
scue of our people, or so much as of-
red adequate asylum for our refugees
m persecution and death. We have
n that, in Palestine, where the Hercu-
an efforts of the Jewish people at self-
ancipation have built a center of ci-
ization in a desolate and backward
gion, those efforts were frustrated for
perialist advantage by the very power
at had undertaken to facilitate them.

In the days of Roman imperialism, our
thers interpreted the verse of Genesis,
The hands are the hands of Esau but
e voice is the voice of Jacob," to mean
at, against the violence of the Gentile
rld, Israel had no defense but its
oice"—the voice of protest, the appeal
conscience. As long as Roman imper-
ism was the rule, they knew there was
tle chance of that voice being heard.
t they never lost faith that a time
uld come when the aggressive violence
the nations would have run its course,
d Zion would be redeemed by justice.
Their interpretation of the events of
eir day, still fits the present situation
actly. Whatever the Anglo-American
mmittee of Inquiry on Palestine may
port, as long as the competitive im-
rialist scramble for the oil to lubricate
e war machines of Great Britain, Amer-
a and Russia is the principal concern of
e Great Powers, the plea of our people
r the honest fulfillment of the pledges
ade to it will be denied, the right of the
wish people to live in security and free-
m will go unheeded. But if the na-
ns clearly envisage the destruction to
hich competitive armament and shift-
g balances of power is leading the hu-
an race, and if they seek security by
e establishment of international law en-
rced by a world authority, then the voice of Israel, pleading not for special privilege but for justice and right, has a chance to be heard.

The treatment accorded our people is thus again seen to be the barometer of the world's civilization. If the hopes that the world reposes in UNO are fulfilled, the Jewish situation is bound to improve. And the converse is equally true. Unless the right of the Jewish people to possess its national home and live in freedom and security is respected and not sacrificed to the interest of imperialistic power-politics, there is little hope for any nation in UNO. For the denial of justice to our people serves notice that the nations still rely on their own power as the sole arbiter of their destinies and have no intention of subordinating their own interests to the interests of mankind as a whole. The success of UNO depends on a reversal of that policy. Only so can the unity implied in its name have any meaning.

AN UNJUST COMPROMISE

THE reports of the hearings before the Anglo-American Committee of Inquiry have made clear what most of us knew from the beginning, the irreconcilability of Zionist and Arab demands in respect to Palestine. In view of this situation it is apparent that any solution which finally emerges will be unsatisfactory to one or both sides to the controversy and will have to be imposed by some sort of international sanction. A common but fallacious notion exists that, wherever a conflict seems irreconcilable, the only fair procedure is to "split the difference" between the claims of the two parties. In accordance with that notion, the testimony of Dr. Judah L. Magnes and other spokesmen of the small group in Palestine known as *Ihud* seems to have much to commend it.

This is how Dr. Magnes argued before the Committee: "Palestine is not just a Jewish or an Arab land. The Arabs have natural and the Jewish historical rights. . . . A Jewish state means Jewish domination; an Arab state means Arab domination. . . . Jews must have ample immigration to be able to safeguard their further development in many fields; the Arabs want self-government." He therefore proposed that the Jews be permitted to immigrate into Palestine, in accordance with its absorptive capacity, up to a point where their population would equal that of the Arabs and that general Palestinian affairs be in the hands of a legislative body in which Jews and Arabs would be equally represented. He rejected the only other compromise plan ever proposed, that of partition, because "It gives the impression of dogs fighting in the streets, and a third party interfering to separate them."

We have great respect for the moral zeal of Dr. Magnes and his readiness to recognize the rights of Arabs even where these may be in conflict with the rights of Jews. But the method of splitting the difference between claims is legitimate only if the two claims are equally valid, if they rest on equally cogent ethical considerations. Dr. Magnes's solution is not a just one precisely because he arbitrarily assumes the equal ethical significance of the Arab claims and the Jewish, ignoring relevant facts that must be weighed in viewing the situation as a whole.

The only claim of the Arabs to remain permanently the majority is their possession of the land, now and for some centuries prior. Does possession constitute an absolute claim, regardless of the need for possession and the use made of the natural resources of the land? Would Dr. Magnes contend that, if an individual inherited a tract of land in a large city in which there was a housing problem, the city would not have a right to comp him to give up his land, at a fair rate compensation, and to make it availab for occupancy by those who would othe wise be homeless? To be sure there not today any world government to exe cise for nations the "right of emine domain," but the ethical principle b hind that right still exists. It is the pri ciple that the land and its resources, n having been created by any man or grou of men, must be accessible to those wh need it. The Torah, as Dr. Magnes we knows, does not acknowledge any abs lute ownership in land, it mainstains th *"Li kol ha-aretz,"* the whole earth God's.

When one views the relative claims Jews and Arabs in the light of these eth cal considerations, certain pertine facts that Dr. Magnes overlooks put entirely different ethical evaluation the compromise he proposes. The clai on which the demands of the two parti rest are not of equal ethical significanc The sacrifices that Dr. Magnes wou have each side make for the sake peace are not equal sacrifices.

The relevant facts ignored by D Magnes's reasoning are the followi Although Palestine was in the possessi of the Arabs for centuries they did so l tle with the land that it supported o a very sparse population; it was defo ested; the sands of the desert were p mitted to encroach upon arable lan the lack of drainage was allowed to cre disease-breeding swamps. The Arab po ulation of Palestine at the present ti is largely an immigrant population tracted to Palestine by the prosperity th the Jews have created. What right ha the Arabs now to base their claim on p session of the land, when the *value* that land is mainly a product of Jew enterprise and labor, and when they not assert title to the land all the ti

it was a Turkish possession and of value?

Moreover the Jewish people needs a ce in Palestine. It can lay claim to ther country on historic grounds. The of a land where Jews can constitute ajority, threatens the very future ex- ce of the Jewish people under the litions of modern life. The existence ne Arab people is not threatened, even alestine be reserved as a Jewish state, use there are a number of other Arab s with ample room in them for the e Arab-speaking population of the d. How can one balance as equal the claim to Palestine and the Jewish n when the one scale of this balance ls the very existence of the Jewish ple and its last chance to rehabilitate f from the furious effort to exterminit, and the other holds merely the exion of Arab rule over territory in ex- of the Arabian people's needs? The ization of Zionist aims does not aten the life or prosperity of a single b, but if Arab aims were realized, e would not be one country in which Jews would not be utterly dependent he good will of a non-Jewish majority. v little that goodwill can be relied on he specific case of an Arab majority been demonstrated by pogroms in , Tripoli and Egypt, not to mention massacres of innocent Jews by Arabs alestine itself in past years.

o be sure the realization of the Zion- ideal would involve one disadvantage the Arabs of that country, and one . They would have to live in an en- nment in which the prevailing cul- was different from that of their own ition. They would, that is to say, er the same disadvantage in a pre- inantly Jewish Palestine that Jews er in a predominantly Gentile Amer- Even that situation could be rem- d if the United Nations or the Arab League encouraged schemes for voluntary resettlement in Arab countries of those Palestinian Arabs who would prefer not to reside in a civilization predominantly Jewish. We are certain that Jews would be glad to assist in any such enterprise on behalf of the Arab masses.

Such a settlement of the issue along traditional Zionist lines would have in it more of justice than any which would consign the Jewish people to an eternal homelessness and the land of Palestine to a people who for centuries have been content with leaving it a desert, and who even today resent its development by science and industry.

REALITIES AND VALUES

THE BIBLE IS BEING TRANSlated into Japanese, and one of our Jewish chaplains, Rabbi Hugo Mantel, is assisting the committee of scholars that is preparing the work for the Japan Bible Society. The Bible has been a democratizing influence in the re-education of many a barbaric people. It can be utilized to good purpose in the re-education of the Japanese. It could also be used to good purpose in the re-education of Christendom and of Jewry.

▼

THE RIGHT REVEREND DR. Weston H. Stewart, Anglican Bishop of Jerusalem, voiced his opposition to the Lowdermilk plan for the Jordan Valley development "because Christian sentiment would be profoundly shocked if the holy places were sacrificed to any nationalist or imperialist scheme of industry or commerce." That this development would free Arab *fellaheen* as well as Jewish refugees from oppressive drudgery and give them the opportunity for happy and gracious living does not enter into the bishop's reckoning. For him, earth and stones, ruins and pious relics are sacred

—not the aspiring human spirit. No doubt he approves, on dogmatic grounds, of the saying of Jesus that the Sabbath was made for man, not man for the Sabbath, but he has not drawn the inference that the Jordan Valley and all the holy places of Palestine derive their sanctity from man; that their contribution to the good life makes them holy.

▼

SECRET WRITTEN TESTIMONY was presented to Judge Joseph Hutcheson, American co-chairman of the Anglo-American Committee of Inquiry, by representatives of the Assyrians. Their memorandum reads, in part, as follows: "The Arab League does not represent the Assyrians, who do not recognize the League and are not bound by its decisions. . . . Millions of inhabitants in this part of the world are now following the work of the commission and wish you every success in removing one of the most flagrant acts of injustice and ending the sufferings of a martyred people. . . . Many millions feel and know that the case of the Jews is right, but unfortunately conditions prevailing in most eastern countries are such that the peoples' leaders cannot voice the true state of affairs . . . every person testifying to the truth . . . is exposing himself to the greatest danger and reprisals." The memorandum calls for a free democratic Kurdish government in Kurdistan. The Assyrians know from bitter experience what a minority suffers under Arab rule as at present constituted. They know that the Jews stand for democracy, the Arab League and its adherents for Pan-Arab totalitarianism.

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THE TRANS WORLD AIRWAYS expects to commence regular New York-Jerusalem service in April. The Palestine Economic Bureau of the Z.O.A. is planning to utilize this service by arranging a tour for American industrialists and businessmen who might be interested in the investment opportunities afforded by the increasing economic importance of Palestine. The party is limited to thirty men selected from all over the United States and Canada. The full facilities of the Jewish Agency will be at the disposal of this group and they will be given every opportunity, during a stay of about thirty days, to survey the country's economic possibilities. Persons interested should communicate at once with the Palestine Economic Bureau of the ZOA, 41 East 42nd St., New York City.

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"JEWISH EDUCATION," IN ITS February, 1946 issue, contains an editorial by Alexander M. Dushkin which makes many constructive suggestions for intensifying the education that is being offered by various types of school. One of these is designed especially for the Sunday Schools maintained by the more prosperous element of the Jewish community. It suggests that the parents of children who attend these schools increase the expenditure for their children's tuition to a point which would make possible the full time employment of a trained Jewish teacher for every Sunday school class. The teacher would then be required to meet with the children of the class singly or in groups in their own homes, to advise the parents on the home training of the child, to guide the children's reading and extra-curricular activities along Jewish lines, to organize visits to Jewish institutions, and, in general, help direct their interests into Jewish channels. The additional cost would require no greater financial sacrifice than is now made by most parents who send their children to weekday Jewish schools and it would make possible for the children a much richer educational experience than they could get by merely attending classes on Sunday mornings.

THE VETERAN-CHAPLAIN CONFERENCE

DURING the war years, the Jewish Reconstructnist Foundation carried on a voluminss correspondence with many men and omen in the armed services who were ployed all over the world. They wrote the Foundation asking for literature, r help with their spiritual problems, or r guidance in their personal relations tth their fellows.

They expressed their hopes, their dees, their fears and their uncertainties. ney were normal young men and woen in abnormal situations groping their ay toward a solution of the problems nich they, sometimes clearly, more oftdimly, sensed were confronting the orld.

Chaplains, also, wrote to us for Jewish erature which would fill the needs of e men and women with whom they me in contact in the armed forces. Oftthey admitted thir deep concern for ese young Jews who were so ill prepared for Jewish living. Where could the sponsibility for their woeful ignorance placed? Why were Jewish young men nd women so often either indifferent their heritage or consumed with the esire to deny their Jewish identity?

We, of the Jewish Reconstructionist oundation, have long been aware of ese problems. We have long advocated reorganization of the Jewish commun-y, a dynamic approach to Jewish education, an intensification of Jewish religious values, and a translation of these values into every day living. The letters which we have been receiving and the contacts which we have made added strength to our determination to help to re-integrate our young people into the Jewish community.

As an initial step we sponsored a conference of chaplains and veterans which we believe is the first of its kind to be held in this country. We wished to afford an opportunity to chaplains and veterans to meet with one another in a more normal setting, so that out of a candid interchange of opinions and ideas, charges and countercharges, some way might be found to persuade our young people to undertake active participation in the life of the American Jewish Community. This conference was held on March 10th, 1946 at the meeting house of the Society for the Advancement of Judaism, New York City. Over three hundred persons attended each session. We print in this issue the four papers presented at the sessions, and a summary of the discussion which followed the presentations.

Mr. Maurice Linder, president of the Jewish Reconstructionist Foundation, and chairman of the afternoon session of the conference introduced the speakers, Rabbi Harry Essrig and Mr. Aaron Frankel, and the discussants, Chaplain Aaron Blumenthal, and Mr. Benjamin Silverberg.

The Jewish Chaplain Views American Living

By HARRY ESSRI

LET us at the outset recognize the facts of our times for what they are. The fascist mentality has by no means been liquidated. The reactionary imperialist forces may yet again endeavor to frustrate the democratic impulses of the American people. When the political-economic crisis comes to a head, as it inevitably will unless our social order solves its basic contradictions, minority groups may once more find themselves in a very dangerous situation. The old question of how to cope with the sworn enemies of progress will continue to plague us as it has done in the past. Shall we again bungle the sacred task of resisting evil and doing good on this earth? Or shall we this time come to understand, as a result of our bitter experiences during the past decade, that death behind the barbed wire of the concentration camps and in the gas ovens of the Nazi hell is not an adequate defense of our way of life? Only open struggle against the fascist foe before he gains the upper hand and we are his helpless victims is the glorious road to national survival. Peace and security cannot be purchased at the bargain counters of appeasement and *shtadlanut*. They can be won only through a relentless, unceasing and uncompromising daily battle for economic justice and political freedom.

Maintaining a United Front Against Fascism

This is the message we veterans ought to bring to our people in clarifying the role that they must play as citizens of the American commonwealth. By and large we had the opportunity in the armed forces of coming in close and intimate contact with our non-Jewish neighbors. Our experience of living to gether and of sharing responsibiliti enabled us to overcome the barriers prejudice and mutual suspicion. Thoug instances of bigotry and discriminatio occurred frequently, we were in a bett position than in civilian life to get awa from our narrow partisan world and function as individuals committed to or over-all national loyalty. This too is po sible in the post-war world, especially the realm of political action, through o uniting with the progressive forces this country in order to solve the cryir needs of our times. The problems of reco version, housing, price control, labor's d sires for wage raises, the threat of infl tion, FEPC, the incipient American ir perialist adventures, threat of World W III, of which our papers are full at tl present time, present a common respo sibility for Jews and non-Jews alike. sharing it we can maintain or reca ture that friendship and sense of b ing at home with each other which the Army was generated not by abstra propaganda in favor of brotherhood b by the sheer necessities of social livi and shoulder-to-shoulder fighting on t far-flung battlefields of this war.

A new motif has entered our lives. draws its inspiration from many source from our active and full-hearted parti pation in the anti-fascist war, from t depths of the Jewish tragedy in Euro from the note of militancy sounded the Jews in the ranks of the Partis and Underground movements, and fr the spirit of defiance with which o brothers in Palestine are withstanding t threat to their independent national e istence. But it also stems from the stat and prestige which was accorded to o

lh in the armed forces. There was an cial recognition of our place in the ritual pattern of America and an en- vor up and down the echelons of mmand to make this equality of status mifest in our lives. We will therefore ist any implications that we may now relegated to a second-class citizenship, terms of renting homes, gaining ad- ttance to college or earning a liveli- od. We saw how religious equality can rk in practice and we propose to ex- d this principle to other areas of the ial scene. The clock cannot be turned ck now.

Our self-defense and good-will move- nts had better understand the sig- icance of our war experience. They ll be required to overhaul completely eir methods of combating anti-Semit- n. American-Jewish soldiers have earned sense of dignity for themselves; they alize that brotherhood is a give-and- ke proposition and not a fawning or a oveling pose before the good and kind en of other faiths. It is time that we, e living, evidenced the same strength of aracter and nobility of spirit which e tens of thousands of our martyred ead in Europe showed in meeting but ot succumbing to the fascist beasts.

There are, of course, certain difficul- s that stand in our way. The social and olitical awareness of the American peo- e as a whole is not at a high level. In e armed forces we witnessed the devel- oment of a weak and an imperfect ori- tation program. It was inadequate in any respects. Not enough soldiers had a ear perception of the issues involved in ur global war. Their attitudes toward e citizens of the liberated countries and ward our fascist foes revealed how miser- ly we failed, on the whole, in prepar- g them for the job of winning the eace. The British and Russian soldiers ay have lived on inferior rations and fought with poorer weapons than we did, but they certainly were better equipped ideologically.

Yet we must not despair altogether. Some of our fighting men did have a chance to see at first hand how the new liberal trends were sweeping across the face of Europe. They were bound to be shaken out of their political lethargy by the impact of social events in France, England, Yugoslavia, the Balkans and China. Likewise the latent democratic instinct of the American people did come to expression in the revulsion which GIs universally felt toward the officer caste system and the militant demonstrations with which they responded to the confused redeployment program. We are told that on Iwo Jima the men had to pass an officers club on their way to work. The officers put up a sign: "Officer Country—Restricted." This forced the men to detour a quarter of a mile. Later the men put up their own barracks' sign: "God's Country, No Restrictions." All this indicates that somewhere in their subconscious there slumbered indeed a very healthy and wholesome attitude that could be aroused in moments of personal indignation. This speaks well for the future. It means that our citizen soldiers are standing on the threshold of political consciousness and all they need is the proper educational stimulus.

Setting Our Own House in Order

Though contacts with the results of fascist brutality may have opened the eyes of our men and women, still not enough of them became concerned over the problem of setting our own house in order. For it was American soldiers that brought anti-Negro prejudice to England and France, while we were cleaning the continent from the scourge of nazism. The colored soldiers were indeed "the hewers of wood and the drawers of

water." For them the Four Freedoms meant a hollow mockery of their aspirations. True that official directives paid tribute occasionally to their contributions to the war effort, but the essential pattern of discrimination and segregation was, with several notable exceptions, maintained rather stringently. Their blood could not save the lives of white boys in the hospitals; it could only mingle on the battlefront in those rare instances when they were allowed to meet the fascist foe face to face. Negroes were set apart from whites in the Red Cross clubs and were surrounded at all times with a curtain of suspicion and fear. The social sanction in favor of anti-Negro prejudice which prevails in our country in peacetime was carried over into the armed forces, though here and there attempts were made to throw several crumbs of equality into the hungry mouths of our colored citizens. The problem still casts its ominous shadow over the face of the American commonweatlh. We must help the Negro people break through to the light.

Maintaining Our Morale

At times one senses a great feeling of hopelessness in our ranks. Veterans tend to become disillusioned of their former dreams upon their first unpleasant contacts with the realities of civilian life. It is necessary to resist this mood of defeatism. Scott Fitzgerald remarked that "one should for example be able to see that things are hopeless and yet be determined to make them otherwise." Our position in the progressive movement of this country will be a precarious one; we will be attacked upon all sides, from the reactionary forces without and the timid elements within. Some will endeavor to utilize us as the lightning rod for mass discontent. But we shall remember the gas ovens and the ruins of the Warsaw ghetto and know that to yield today means to invite death tomorrow. We shall remember the fellowship we shared with kindred souls during the days of our dramatic offensive against the fascist tyrants and shall resolve to cement that fellowship through common action in the political arena. Jews and non-Jews together must make democracy work.

We should, therefore, rethink our role as citizens of this commonwealth and discover ways of achieving a better integration within the ranks of the liberal movement. We should learn how to fight democracy's battle not in isolation, and not in a narrow, parochial spirit. As some one wrote: "When the soldier gets back, he shall want more than a pat on the back and a drink or two. He shall want to be an eager partner in the reconstruction, who has learned much, who can give much, and who is afraid of nothing." We have learned what the people can accomplish when lashed by the whip of necessity and when aroused by the fury of their anguish and suffering. We have given much of ourselves on distant shores, have left many of our comrades behind us forever and have ripened prematurely in the jungles and on the beaches of warfare. Surely we are afraid of nothing, after flirting with death and learning to live on the lowest level of material existence possible. Let us then get on with the job of reconstruction, as eager and equal partners with our civilian population, to build that new heaven and earth which our victory made possible. As Jews and as Americans we have no other choice.

he Jewish Veteran Views American Living

By AARON M. FRANKEL

ABOUT three months ago, my brother returned from Pacific. The first question someone ed him was, "How are our Jewish ple in Japan?"

disagree with this exclusive regard Jewish interests. I do not believe the was fought to solve the Jewish prob- . We may be as unable as ever, these rling and suspicious days, to say ex- y what we did fight for. Most of us ognize at least, however, that the is- s of the war were many and not sim- . Certainly, the Jewish problem—dis- t, sore and distressing as it is to us— s hardly the central issue.

also think it important to contradict idea that veterans, simply because their acquaintance with battle, have ned some special insight into human airs. I think that looking to them for v directions or some effective new ion, because they have been in the war, des the issue. *Experience itself* is still great teacher, and it depends on what hinking person will *make* of experience ether he is wiser or not. Combat, it uld be noted, involved only a *minority* the Army. Moreover, battle does not cessarily bestow any unique and all- aminating wisdom for solving the prob- ns of men.

e Needs of the Veteran

Strictly as a veteran, as a veteran and thing else, I have only a plea to come you with. Housing and clothes and s and fair employment practices for se who have been away are crying eds. They are of such importance that must call your attention to them at s meeting. They are not, to be sure, ely veterans' needs; they are needs that affect the well-being of the entire community. But for the veteran, they are more immediate and desperate and pressing.

Speaking, then, not from the *single* viewpoint or *exclusive* interest of a Jew; and not merely as a veteran of the war but primarily as a person examining what my experience of the war may have revealed to *me* about American life as a Jew, I find one outstanding fact with which we must deal. American Jews in the war found themselves leaving their home towns and their local Jewish communities. The activities and associations of the servicemen were far removed from old ties and old rounds. Their minds were occupied with many and new concerns. They saw America, and parts of Europe and North Africa, of Asia and the Pacific. They saw the peoples of these parts of the world, and perhaps got to know a few of them well. They found themselves received by these peoples as members of the American Army. And through all this, constantly, they were in the company of a great many other Americans, of all classes and abilities and interests.

Relations Between Jews and Gentiles, Negroes and Whites

My own experience in the Army, in a society predominantly Christian and made up of people very different in all ways from the wonted and narrow circle of my ordinary friends, has been enlightening and enlarging. It has also been, as a Jew, not particularly troublesome for me. I personally ran up rarely against anti-Semitic sentiments or anti-Semitic discrimination. On that account, I am possibly not the right person to inform you more fully about what the whole situ-

ation is; my experience may very well not be typical enough. I simply found that I was taken on the terms in which I offered myself. Indeed, I believe I had a suspicion before I entered the Army that one often could be. I should add immediately, however, that those who were my friends in the Army were either fellow-Jews, or non-Jews who, by principle and habit and inclination, were disposed to consider you mainly for your work, your personality, your integrity and your interests. In circumstances where I could not find such companionship, I did not look for trouble. If I myself made little of my differences, I was not treated as different. That obviously did not remove the threat, however, that I could be. I would hesitate very much to offer the course I followed as a program of conduct to others. It simply let *me* go unattacked whenever the threat confronted me.

In this respect the Negro was in a worse plight than the Jew. He in unsympathetic company, did not even have the chance to obliterate his difference. He met trouble often, and in large doses from the majority.

Critique of the Chaplaincy

How Jewish chaplains dealt with Jewish—non-Jewish relationships in the Army, I am, again, not in the best position to inform you. Moving around often on different jobs as a soldier, and never having felt the need of going to the chaplains because of the Jewish problem, I do not know too much about their work specifically. I know of Eisenhower's directives for fair dealing, that is all. I can tell you, though, what most GIs felt about chaplains in general. They felt that the only chaplains doing a job that mattered were those who, as often as possible, got as close to the front as they could. A man does not like to die alone.

The chaplain's job was to be ready to help a man who was in personal trouble with advice or with rather extraordinary powers in an emergency. Jewish chaplains possibly had more of a job to do. Some of them must have felt so. Many of them obviously did not. I can say that those I came into casual contact with were inadequate on the whole. Many of them — and we are no longer speaking only of Jewish chaplains—devoted themselves much more to their privileges as officers than to their obligations as chaplains. Many seemed to prefer the greater comforts and delights they could find at the larger headquatrers in rear-echelon areas, whether these were divisions or special detachments, or Paris and London.

The War Experience as Widening Our Perspective

Now what, of all this, applies to civilian life? Can a Jew be more of a Jew and a better Jew because of his Army experience, and can his relations with non-Jews be permanently bettered? What are the parallels, if any, between the task of the chaplain and of the civilian rabbi?

The differences between Army life and civilian life do not let us apply as many lessons as we should like to apply. Everyone in the Army is far removed from his home. The working fellowship is completely masculine and professional. All are working on a job with a common objective. All are working for the same firm. The effects of these differences are, in some ways, not desirable at all and, in others, desirable only in part.

I think we may learn, if we did not know it already, that West Side New York, and its counterparts in other cities in the United States, need not be the norm and the limit of our worlds. We tend to lose focus, it seems to me, a tendency intensified by our narrow manner of living. We are inclined to see ourselves

clusively or primarily as Jews. Granting always that there are bounds which the non-Jewish world sets us, we need not be too provincial and keep too much to ourselves. Many American soldiers I knew in France saw, by choice, only the inside of the American service clubs which Americans themselves had put up, and never saw France. Nor need we cease pretending that a world which allows such bounds to be made is neither a good nor a right world. Some of us, to be sure, may not choose to exploit even the existing opportunities for wider experience. We may find that to feel secure and protected in our own communities is worth more to us. Our choice of how we privately care to conduct our lives remains obviously and inviolably our own. More possibly accessible to us, however, than we may allow ourselves to realize.

I think we will be better Jews for not limiting ourselves to Jewish circles. We will enhance our personalities with new experiences, thereby enabling us to contribute more to the progress of the general community. Like the veteran who seeks housing, in pleading our own cause we will see its relation to the general cause and plead that as well. We will not be deformed into the shapes some of the non-Jewish world would have us assume. We learn to cultivate fruitfully *all* the contributing factors that make us the individuals we are. We learn, too, not to blind and mislead ourselves by sentimentalism and dishonesty. If a piece of Jewish painting is bad art, we do not call it good because it is Jewish. We like or dislike the poetry of Heine or the music of Wagner because of our tastes in poetry and music, not because one is a Jew and the other an anti-Semite. We do not like Negroes or Jews who exploit and tyrannize others, no matter if they are members of peoples with whom we sympathize. We have learned that sincerity and sound training and genuine human concern and broad interests make a better chaplain. We therefore come to appreciate also and to regard with affection rabbis who manifest these same traits, and who, seeing the Jewish problem in the round, propose with courage and intelligence to help the wounded and to reduce the wrongs.

All this is making more demands on religion than can be satisfied by merely a sectarian allegiance. For the question of religious affiliation today has a much wider application.

Commitment to Liberalism

We are *still* in the midst of the struggle of which the war was the military phase. The challenge to liberalism still rings out after the cannon's roar has ceased. The revolt from liberalism continues to be extreme and categorical, whether to the right or to the left. That it is categorical is the menace. The words of Gilbert Murray about another age in the time of man seem to fit again: ". . . (There is a) rise of mysticism, in a sense, of pessimism; a loss of self-confidence, of hope in this life and of faith in normal human effort; a despair of patient inquiry, a cry for infallible revelation. . . . There is an intensifying of certain spiritual emotions; an increase of sensitiveness, a failure of nerve."

The inevitable outcome of the failure of nerve is an "Age of Faith." Its threat has been hanging over us for quite some time now. An arbitrary dogma is offered as the supreme answer, to resolve all our troubling doubts and uncertainties for us. An absolute authority commands our acts and orders our lives. The picture is perhaps attractive to some.

The alternative program, like life is not so neat and easy. You must think for yourself, and accept the responsibility for

your thought. You must think the good life, whatever it may be, to be the proper study of mankind, pursued by reason and experiment and patient faith. You must think the development of the understanding and the cultivation of universal knowledge, wherever they may lead us, to be a steady advance against the superstition and false beliefs about the world which retard our growth and stay our happiness. You must think the discipline of the emotions, whatever they may produce, to be a refinement of our energies so that our actions are clear and our tastes are noble. There is great risk in being a liberal. If you produce results, they will contribute to dignity, to beauty, to wisdom. But you may emerge with nothing to show. The method and the manner of conducting your life, however, may prove your riches.

Religion, even if in its traditional forms it is disappearing in America, has a stake on the side of liberalism. The insight of the Reconstructionist idea is that it sees clearly the alliance of Judaism with liberalism. One may be a liberal and not be a Jew; but one who is a Jew had better be a liberal. It is never easy to be a Jew. Like the liberal, you must think for yourself, and accept the responsibility of your own thoughts.

The threat is not from wtihout, from Russia, for instance. Despite her profound difference in social order from ours, I put it to you that she is as deeply concerned about a secure and fruitful peace and successful international cooperation as we proclaim we are. There is some justification for her distrust and supicion of the western powers. The threat is from within, from within ourselves as individuals: the danger that we will suffer dismally and incurably from a failure of nerve, rather than hold more firmly to our course. To do the latter is more difficult but also more rewarding. We have mostly ourselves to fear. God willing, we can as easily have mostly ourselves to thank.

DISCUSSION

Did the Soldier Learn from His War Experience?

It was Chaplain Blumenthal's opinion, concurred in by several veterans who were present, that very little, if anything, had been learned by servicemen from the war experience itself. The men remained largely what they had been before the war. If they were liberals, their liberal views were generally intensified. From combat they learned the necessity of being more militant about their views. From observation in Germany and Italy, the Jewish liberals saw that failure to fight fascism did not prevent the destruction of the Jewish communities in Germany and Italy. This observation made many of them more determined to resist actively anti-democratic forces.

Liberals resented the Army caste system, the exploitation of the Negro soldier, the instances of discrimination.

Those soldiers who entered the Army with prejudices and preconceived notions rarely had them changed. Reactionaries were resentful of any attempt to lift segregation practices or to remove barriers between races and creeds.

Futhermore, the Army orientation programs were pitifully weak. They were given at odd moments, without regularity, were not compulsory, and were not invitingly presented. No importance was attached to them. Consequently, no attitude toward the causes and significance of the war was developed.

Army Life Create Better aith and Inter-racial Feeling?

ere was much division of opinion iis question. Mr. Silverberg and sev- other veterans maintained that the lships formed in the Army between nd non-Jew and between Negro and e did much to dispel misconceptions misunderstandings. These veterans hat one of the chief values of the r term was the development of bet- elations between individuals of dif- t races and creeds. They attributed to the fact that the men shared a non enterprise, a common objective a common fate. This made them more closely to one another. Out iis attitude, they felt, good is bound merge.

aplain Blumenthal and others who ssed opinions felt differently. They tted that some personal friendships mitigated prejudice in individual , but these were rare and isolated ples. In the main, Southerners do love the Negro any more because of eroic behavior of the Negro soldier, do Christians love the Jews, as a le, any more than they did before war. The individual Christian who a Jewish buddy may think that his dy was all that was desirable in a d. But he holds to that view *despite* buddy's Jewishness. In fact, he dif- tiates between his Jewish friend and Jewish group. His friend is a "white"

Then again, Army life was an ab- nal situation. All that was really im- ant was, "Can your partner shoot ?", or "Can he move quietly through ungle?" In normal relations, the com- adventure recedes into the back- nd and the old attitudes reassert nselves.

How Did the Jewish Boys React to Anti-Semitism?

The chaplains and veterans agreed that the Jews who withstood the evil and warping effects of anti-Semitism best were those who had a sense of dignity about their being Jews, a sense of their worthwhileness as human beings. Soldiers who understood what it means to be a Jew were equipped to fight anti-Semitism. The Jew who took his Jewishness for granted, to whom it was a normal thing, who did not consider it necessary to hide his background or evade his ties with his people, made the closer and more enduring friendships with the non-Jews. The non-Jew took such a Jew at face value, for there was no feeling of mystery or strangeness to interfere with the relationship.

In general, the Army authorities were scrupulous about treating Jewish boys as the equals of all others. There were instances of anti-Semitism and discrimination, but these were exceptional and were, in the main, dependent upon the relationships established by Jews with non-Jews.

Should Jews Support Liberal Causes?

It was the consensus of the meeting that it is the responsibility of all Jews to support and participate in all liberal causes. It is a duty imposed upon us by Jewish religious tradition. The struggle for full employment, fair employment practices, equal justice, equal educational opportunities, world organization and such progressive ideas, must go on. Nor are we to be deterred from the struggle because these things may conceivably not be achieved in our own lifetime. It is the *struggle* that is important. Jews must take part in this fight militantly, intelligently and with all their strength.

The opinion was general, also, that Jews must join hands with all other

Americans who strive for a better America. A liberal philosophy must be adopted and adhered to if life is to be worth living for anyone. The war has not made this contest easier. In fact it has served to intensify prejudice. The post-war period with its unhappiness, dislocations and unrest, will be a very difficult period. Resistance to change is even stronger than before the war among those elements of the population which always fought any alteration in the status quo.

Jews must, then, ally themselves with progressive movements, even though, by so doing, they may be called names, and even though, in some cases, their participation may alienate segments of the general population.

Should Jews Participate in Liberal Causes as Jews?

Again there was a divergence of opinion. It seemed to be the general feeling that Jews should participate as both Jews and Americans. But, Rabbi Essrig — and his position was supported by several veterans—maintained that Jews individually should join existing organizations which are set up to engage in promoting liberal legislation. Chaplain Blumenthal, on the other hand, was of the opinion that Jewish organizations should add their strength to the fight and should enter it as organizations. It seemed to be the feeling, however, that in civic and general communal matters, sectarian participation was unwise. There was no question at all that Jews should organize for purely Jewish interests. One group of listeners expressed the opinion that, in the fight for minority rights and against discrimination and exploitation because of race, color or creed, Jews should fight as Jews, either through organized Jewish institutions or through organizations formed for those specific purposes. In the general fight, however, Jews should engage within existing organizations on a non-sect an basis.

Did the Chaplains Fulfill the Expectations of the Men?

This question was dealt with at le in the evening session. It was clear many veterans were dissatisfied with service rendered by chaplains, Jewish Christian. They admitted that there chaplains who did fulfil the purposes which the chaplain corps had been up, but these were the rare instances. chaplains listened carefully to the cism and stated that, in their opir most of the chaplains did a good jo was their claim that the men often n it difficult for the chaplain to accom results, it was not easy to gain the fidence of the men. There was gene resistance to such attempts. The Je men, in particular, consulted the c lain only in times of stress or when were hungry for some Jewish conta

Chaplain Essrig remarked that he lieved that most chaplains, Jewish Christian, were now evaluating their tary experience. They were trying t certain wherein they had failed wherein they had succeeded. They trying to arrive at conclusions con ing the validity of a religious appr which seemed not to have reached r servicemen. The Jewish chaplains cially were considering their relatio to their individual congregations an the Jewish community. They were t to discover what defects in Jewish munity organization were resposible the appalling ignorance of Jewish evidenced by the Jewish soldiers.

What Is Wrong with American Education?

Dr. Kaplan, from the floor, po out that often a liberal organization favor with the general population

the organization has Jewish lead- and participants. He said that, in ›inion, there was something wrong ›logically with a civilization which urn against a generally beneficent because it may be Jewishly motiv- He also mentioned the quota sys- n American institutions of learning tated that our educators apparently re-education and our educational nt radical revision. People are not t to live with one another, and when pts are made to teach human rela- ips, religious forces often oppose attempts. Veterans, maintained Dr. un, should bring to America the rec- on of the need for reconstructing ducational system.

is question evoked a lively discus- Rabbi Essrig felt that it went to the of the problem. World War I had an unholy war which the religious s supported. They spent the next y years apologizing for their partici- n. Therefore, when World War II— was an anti-fascist war—came, religious leaders were wary of being nt in a similar trap. Thus, there was usading spirit manifest in this war. ermore, there were forces in America did not wish this war to be classi- as anti-fascist. There were people in United States whose hands were not and who attempted to make this appear merely as an enterprise for g Japs and Germans. The anti- t character of the war was played .

bbi Essrig also mentioned another r characteristic of America—the fail- f our schools to give young people se of commitment. Democracy does evoke the emotional tone of com- sm or fascism. Until our people can get excited about democracy, we shall not be able to overcome fascist forces of the spirit.

Chaplain Blumenthal declared that American civilization glorifies the individual, not as a part of, but apart from the group. The philosophy is "Every man for himself." We also consider acquisition the main end in life. This makes us a nation of cynical and selfish people. We must teach the fundamentals, the relationship of one human being to another. It is not the system of education but the whole American people which has a perverted attitude. The place to begin re-education is with the adult not with the child.

Several veterans and others from the floor also expressed the opinion that what we need today is a religious zeal for fundamental values, such great truths as "Love Thy Neighbor as Thyself," "All Men Are Created Equal." We need conviction that these things are worth living and fighting for. The people who survived concentration camps were those who had conviction. It seemed to be the conclusion that education, unless it is designed for character training and for the betterment of human relations, is worthless. There must be developed in the American people an excitement for the axioms of democratic living which sound so beautiful when spoken but which are so seldom practiced.

SUNDAY EVENING SESSION

Mrs. Edward Jacobs, former president of Hadassah and now its honorary vice-president, who was chairman of the evening session of the conference, introduced the speakers, Rabbi David Cedarbaum and Mr. Moshe Decter and the discussants, Rabbi Isador Signer, and Mr. Sheldon Feinberg.

The Chaplain Views Jewish Living

By DAVID CEDARBAUM

PROFESSIONALS in Church and Synagogue have been indulging in an excessive amount of wishful thinking concerning the lesson we have learned, and the benefits which will accrue, from the wartime religious experiences of the American soldier. After all, we are genuinely sincere in our desires for better results; failures are hard to take, and we do grasp readily at the slightest signs of improvement.

Wishful Thinking About the Effects of the War Experience

Jewish chaplains, who have served with the devotion of consecration, have seen with their own eyes the horrible harvest of religion's unsuccessful planting. Most humanly they would like to cling to the belief that the seeds which they planted in a soil fertilized by blood and fear will yield a richer, more satisfying crop.

Thus, the recent symposium at the biennial conference of the Union of American Hebrew Congregations struck a high note of optimism for the religious outlook which those participants and that audience espoused — namely, Reform Judaism. The GI, according to the discussants, "reacted considerably better than the same age-group in civilian life." For once in this era the primacy of the Synagogue was achieved. The Chapel, the only recognized Jewish institution in the military set-up, served simultaneously as a *bet-tefillah, bet-midrash* and *bet-keneset.* The *anshe keneset 'hatzava,* the men who made up the GI Synagogue, were for the most part of Orthodox background and inclination. They insisted on praying with hats on; they thrilled at the *Kiddush.* But, they were amenable to, and enthusiastic about, liberal innovations i the service, even to the point of accep ing the Union Prayer Book and the s cial message of the Prophets as taugh and interpreted by Liberal, that is, R form Judaism.

Quite the opposite conclusion w presented at another such symposiu recently by a chaplain who described hir self as "one of the so-called Conservati group." "The great bulk of the men wi whom we came in contact regarded as a thentically Jewish that which was trad tional." "It was obvious that the pr ponderance of men reflected what w characteristic of the Jewish communi generally. They required of us adheren to tradition and respect for the authe tic, classical religious forms." And he a sures us of the effect this experience h on him. "I shall be much more critic of the organ which accompanies our se vice in my home synagogue after comi back than I was previously."

Let us admit frankly, at the very ou set, that as far as we chaplains we affected. *"Begappo yavo, begappo yetze* each chaplain emerged from his expe ence with exactly the same convictio and the same aspirations for Jewish li as he brought with him. We may ha made adjustments, modified some few e ternalities of ritual — the Orthod rabbi read some English and deleted few prayers, the Reform rabbi added little more Hebrew and wore a *yarmul* and *talit.* Really, none of these acco modations represented major ideologic hurdles for anyone, Orthodox or Refor who genuinely wished to serve *Kel Yisrael.* They required no great compr mise with one's basic scruples.

e same token the response of the these adaptations need not be ed into a widespread craving for, eagerness to accept, more Ortho- more Reform. This speaks as a to our men: that whoever the , whatever the service, as long as ice conformed to the basic pat- long as there was sincerity and ge which was vital, timely and htly presented, both Chaplain and en were well satisfied. The men ed no divisions in Jewish life and to conjure up any such disunity. service that appealed aesthetic- its forms and procedures, given a n, prayers, and sermons that were ble and made sense, denomina- distinctions evaporated into thin did not matter whether you read e right, or Orthodox side of the Prayer Book, or the left side, "from the Union Prayer Book," very few knew to be the prayer Reform. It did not even matter departed from the path set in right *or* left and supplemented eadings from the Sabbath Prayer published by the Jewish Recon- mist Foundation, or if you compiled wn *Minhag* as we did in the Sup- ts for the High Holy Days and in roductions of the Reconstructionist lah, published for us by the Army on Guam. Barring a limited num- ss than one per cent of the men— rgued with determined fanaticism all-out traditional ritual, those of d Orthodox background were to "play ball" to accept these s for the sake of *Kelal Yisrael.* hey formed the nucleus for our re- body, contributing numbers, dge, leadership, life and song is own; that, in so doing, they showed rance and a receptivity to other and a willingness to cooperate for the greater good is not so generally recognized.

The GI Synagogue and Its Influence

The GI Synagogue proved *religiously* more satisfying to those who participated than its civilian counterpart because intrinsically it was so totally different. It was democratic, devoid of social distinctions and economic stratification. It was free—free from dues payments, free from creeds and ideological compulsions, free from the authority of trustees or rabbis. It had unity and homogeneity: all were of the same age-level; all (including the rabbi) were in the same fix; all had the same vital concerns. It was youthful; it was alive. Everybody participated, everybody read, everybody sang, and, for the most part, everybody knew in his heart or felt in his bones what it was all about. It was alive, too, because the issues we faced were real and we soon learned, if we had to learn that a GI audience brooked no platitudes, tolerated no double-talk.

In this atmosphere some men found stimulation and spiritual satisfaction. *These* were the elements, as men told us over and over again, they had never sensed in the synagogue at home. *Here* they were ready to listen and learned of the beauty and meaning of religion, of prayer, of customs, of the social idealism of Judaism, of the purpose of life and the meaning of death, of the history of the Jew, our literature, our suffering and our aspirations for the normal life of a free people in a free world.

The impressions they gained, the memories they treasure have disposed them favorably to Judaism. The exposure to be sure, was brief, all too brief to counteract a life-long apathy and ignorance. So, let us not be dismayed that early returns indicate no substantial upswing in the veterans' participation in Jewish af-

fairs. Let the synagogue at home first study the GI synagogue, recognize some of its assets. Maybe, the veteran and, with him, the civilian, will yet respond with greater interest when the synagogue has been (I use the word advisedly) "read-justed" (or should I have said: "recon-structed").

Absenteeism from the Synagogue

In the light of all this, not enough is being said of the indictment, expressed and implied, in the failure of 85 per cent of our men to participate in the GI services. I am not so sure whether they have indicted themselves, the synagogue, our system of Jewish education, or the rabbis and leaders of Israel, who are ultimately responsible for the prevailing attitude of American Jewish youth.

Even among the 15 per cent who shared in the GI synagogue, motives other than what we may call religious often played a role: fox-hole fears, loneliness, the herd instinct, quest of refuge from the rigid atmosphere outside, a break in routine, a salami sandwich, the importunings of a Christian chaplain or the practical advisability of befriending the Jewish chaplain, or just to gather mateial for a morale-building letter to the folks back home.

It would be folly to lose sight of these motives in our analysis of affiliations with Jewish life. There is ample evidence that the Rabbinic rule, *Mitokh she-lo lishmah ba lish-mah* (observance from ulterior motives leads eventually to disinterested observance), did not apply. They carried away no more than they brought with them. There is ample testimony to the truth of this statement in the hosts of men who had never gone to synagogue before, went consistently in the Army, and have not been inside one since they returned to civilian life.

I, for one, am not in the mood to cept apologies for the men of Ref background, or of any background. absented themselves from the GI sy gogue and thus failed to stand up be counted in the only expression of darity available to the Jewish grou cannot dismiss the irresponsible inac or this callousness on the grounds (as Rabbi Essrig apologizes for them the latest issue of "Liberal Judais they "could not feel at home in the turesque ungrammatical English tran tions of the JWB Prayer Book or e the inspirational qualities of worshi an idiom foreign to them."

I hold no brief for the JWB Pr Book when I say that many were sensitive, literary spirits at our serv who, for the sake of bigger things, dured this picturesque," ungramma English and who did not squirm du the three minute intervals when s Hebrew was read.

And many were the men who enc tered no difficulty in enjoying the for idiom of Algiers, Paris or Hawaii who could, if they would, apply that s gift of adaptability to the enjoymen the inspirational qualities in the ic of the Jewish service.

Absenteeism in the GI synagogue, whatever alleged or true reason, wa be interpreted in only one way, sabo ing the war effort of Israel. Leaving religious issues aside, granted even you do not agree, that you were b your people had this means, and means only, to gather and show strength to themselves and to those were looking on. And much depe on that show of strength. The statu the chaplain and of the Jewish g was indeed established in the Ma but it remained only a theory unless the chaplain and the Jewish group muster popular support. It is ama

haplains accomplished *so much* with
tle of that support.
H 85 per cent of our Jewish men
ed in that manner and did not
enough to realize the implications
neir inaction — that, in effect,
were "cutting their own throats."

es for Absenteeism

as this behavior due to dissatisfac-
with the type of service held? Was
Jewish soldier trying to escape his
hness? Did he dislike being identified
the Jewish group? To all that, I
H answer firmly: No! The instances
ttempts to hide one's Jewish identity
as rare or as frequent as in civilian
even among troops who feared cap-
and specialized treatment by the
s.

ne instances of men who, without
ation, made their identity known on
service record, who befriended the
lain, but did not come to services,
nstances of officers and enlisted men
could be relied upon for guidance
help in matters of administration
all too numerous to attribute their
attendance at services to an attempt
heir part to rule themselves out of
Jewish fold. Indifference, born of
rance of our religious ideology, was
onsible for the greater portion of this
segregation from the community. "I
be a good Jew without going to *shul*,"
an argument one heard in the Army
requently as one hears it in civilian

et our military experience must not
e solely as a measure of the success
ailure of the synagogue and the Jew-
chool. Jewish life in a civilian com-
ity presents a hundred-fold more op-
unities for activity and affiliation,
attractive inducements and satisfac-
, more areas of service, especially to
rs, more causes to champion.

Army life offered no such opportunities Those who did not join us in worship were often the same men who as civilians, had functioned actively in philanthropy or in Zionism, and who are bound to do so again. Our emphasis in the Army may have been one-sided, dictated by the patterns set by the other faiths and by the necessity incumbent on the Jewish chaplain to find a convenient instrument for organizing his schedule, covering his tremendous territory and reaching the large numbers of men he served. This we do know: when discussion groups were possible, when Zionist activity could be arranged, when programs of Jewish music and drama went into rehearsal, we saw different faces, we did have participation from the "un-synagogued."

The Jewish community, in its totality, does not suffer quite as badly as the synagogue. Much of the dereliction in synagogue attendance is compensated for by these other forms of active participation which, in their way, are expressive of the spirit and teachings of Israel though, regrettably, they may lack the religious orientation we deem so necessary. Were these areas of operation integrated more closely with the synagogue, and not excluded from it, the roster of the unaffiliated, we know, would not have appeared so staggering.

Lay Leadership in GI Religious Activities

No picture of Jewish activity in the military service would be correct without a tribute to the heroic heights to which young men rose as leaders of their fellow-Jews in times of need. Unlike any of the Christian groups, the paucity of Jewish chaplains called forth the resources of the Jewish laymen, bidding them organize services and festivals, sometimes for a *minyan*, often for thousands. With little official help, at times stimulated and assisted by a Christian chaplain, always

in the face of difficulties, their initiative and enterprise came to the fore and kept the spark of Judaism alive in far-away outposts and on naval vessels seldom reached by a Jewish chaplain.

The Jewish Servicemen's Council, organized and active on Tinian Island, without benefit of chaplain, could well serve as a model for the Kehillahs the Jewish Community Councils we to see developed in American cities. it is no irrelevant observation to note the motivating spirit of the Jewish Serv men's Council in Tinian Island wa staff sergeant whose native habitat Houston, Texas.

The Veteran Views Jewish Living

By MOSHE DEC

LET us face the facts fairly and squarely—the American Jewish community had within its grasp, during the war years, a magnificent opportunity to reach out to the next generation of American Jews — to bring them closer to Jewishness and Jewish living — to capture their imaginations, their hearts, and their minds.

But—this opportunity was lost. American Jewry did not live up to what was required of it—it did not meet the test of serving in an adequate way the cultural and educational needs of Jewish servicemen overseas.

These are serious charges, and they contain serious implications. Before we can even begin to consider a program for Jewish living in America, we must assess our resources for such a program. We must know wherein we have failed in the past, and what are our potentialities for the future. Above all, in dealing with the problem of the future of Jewish life in America, we must consider, in the light of the developments of the last quarter-century by what means American Jewry can be assured of a future.

The Indictment Against the Chaplains

I have two specific indictments to bring against the American Jewish community, on the basis of the experiences of Jewish GIs overseas—on a spiritual level and an organizational level.

On the spiritual level it must be n that many American rabbis who serve chaplains and should have represe the cultural vanguard of Israel see themselves to be spiritually confused, wildered, and on marshy ground.

To be sure, this does not apply t chaplains and rabbis, nor possibly eve *most* of them, who no doubt did level best under the circumstances. the number of chaplains to whom it apply is too large to be negligible.

Too many chaplains accommod themselves excellently to the undem tic and rigid Army caste system. Ins of living for the men, they were co to take seriously their status as of in the Army. My own particular of view, and, I think, that of many was simply that a chaplain is not a ficer, but a minister in an officer's form. What this attitude implies is a distinction was drawn by many m and should have been drawn by *al chaplains*—between the *ordinary offic* representative of the cold, undemoc Army, and the *chaplain* as represent of a democratic religious tradition. aside from the professional smile an hail-fellow-well-met attitude not en chaplains, Jewish or Christian, wen

r way to distinguish themselves as
: of democratic ideals.

arently these chaplains reconciled
lves quite easily to the Army caste
. Instead of devoting themselves to
; enlisted men, and being as much
sible *of* them, some chaplains pre-
to hob-nob only with other offi-
Instead of seeking the society of
d men, they were to be found at
ease in the officers' clubs or on lit-
unts around the countryside.

many chaplains carried over into
Army careers qualities that they had
ped in the civilian rabbinate and
the circumstances of Army life
much easier to exploit. Some were
egotistical, and even selfish, lacking
warmth of human kindness and
heartedness that would have gained
the *love* of the men. Nor were they
ently imbued with that devotion to
ewish people, that consecration to
deals of Jewish culture that would
enabled them to impart that cul-
if only to a limited extent, to the

orable Conditions in Rabbinate

at is at the root of this terrible
ual failure? I would venture the
that it is what the Jewish commun-
as made of the rabbi and of the in-
on of the rabbinate. The rabbi
be the business manager and execu-
director of the synagogue and all its
ties. He has little time for serious
, but he *must* review books for the
nood — books like "Gone With The
," "The Rains Came," and "Green
in Street"; he is expected to go
ng with the men's club and arrange
ams for its meetings, programs that
no connection with Judaism. Above
o activity of his pleases his members
more than his inter-faith work, superficial and ineffectual as it may be.

Nevertheless, the rabbinate has been placed very near the top of the Jewish social structure. More attention is paid to training rabbis than to training competent Hebrew teachers, for example. Our rabbinical seminaries make their students' lives as comfortable as possible, intellectually as well as materially — so that, through their whole period of training, the students are pampered in a way that tends to encourage laziness and self-centeredness. Moreover, the comfortable circumstances of rabbinical seminaries are great inducements to the indolent and ease-loving to enter the rabbinate.

The rabbinate is also favored above other professions in the matter of salaries. Few rabbis would consider accepting positions which pay less than $2,500-$3,000 annually. And they are justified in this attitude. On the other hand, communities all over the country, though they keep clamoring for Hebrew teachers, offer them such annual salaries as $1,800. How can any intelligent person who wants, aside from the basic necessities, to buy books and periodicals, attend concerts and the theater, be expected to live on that salary?

I am presenting this view of the lop-sided and unnatural position of the rabbinate because I think it is this situation in the civilian rabbinate which brought about its counterpart in the chaplaincy and explains why many chaplains failed to live up to our expectations of them.

Critique of Jewish Welfare Board

I turn now to my second indictment—on the organizational level—and I treat here with the inadequacy of the Jewish Welfare Board — the only agency of the American Jewish community officially recognized and authorized to serve the needs of Jewish servicemen.

My criticism of the JWB is based on

several counts. Within the top leadership of this organization are many men with a negative attitude to the propagation of basic Jewish culture and intensive Jewish education. They lack vision and imagination in considering potentially constructive and progressive projects. I could give a number of examples to illustrate the failure of JWB to meet needs but shall content myself with one.

Influenced by a magazine article which one of the chaplains had mimeographed and circulated among the men, many of them became interested in things Jewish. They began to realize that their Jewish education had been sadly neglected. And they began to want to learn—to know Jewish history, Zionism, Hebrew, etc. This new attitude I found true wherever chaplains devoted themselves to teaching their men.

But in order to exploit this new interest, the chaplain needed materials and facilities. A program suggested itself. He outlined it in careful detail. He wanted textbooks on Jewish history, Zionism, Hebrew. He wanted a supply of popular editions in English of Jewish literary classics. He wanted a large series of Jewish records and cultural objects. He wanted to start a complete cultural and educational project. He sent the plan to JWB, explaining the marvelous opportunity of bringing basic Jewish knowledge to more Jewish men and bringing more men back to positive Jewishness. Eight weeks after he dispatched the letter, the chaplain received an answer from JWB, throwing cold water on the whole idea. The chaplain answered at length, stressing the opportunities, reiterating his conviction that it was now or never. He never received an answer from JWB.

Toward a Constructive Program

I have analyzed, on the basis of my own observations and those of many friends in the army in different parts the world, some of the basic ills of Je ish community life as reflected in t Army. I have done so in order that may realize how grave is our probl and be moved to seek a constructive lution.

We have seen the terrifying ignora of the younger generation of Americ Jews in the Army. Let us not fool o selves. We cannot afford to accept blar ly the tenets of cultural pluralism wi out realizing that we are fighting a p cess that is overcoming every other r nority cultural group in America, a that may well overcome the Jewish gro too. If we are to combat that process fectively and successfully, we must o line a program of action and devote o selves selflessly to it.

What are our needs? They are bas ally educational and propagandistic. must realize that we have already l one generation of American Jews. Par ularly in view of the tragic destruction European Jewry, we must see our d as primarily an educational one.

Here are some concrete proposals:

1) We must raise the standard of ing of the Hebrew teacher to the le of that of the rabbi. This would m it worthwhile for Jewish men and men to go into education as a caree and not just in the great cities of East. All over the country, communi and synagogues must be willing to ass economic security to the Hebrew tea ers.

2) Concomitantly, we must raise standards of teaching teachers. We m produce more and better Hebrew tea ers—and we must insist that commu ties throughout the country be not sa fied with teachers who know their Jew history from a Sunday school text their Hebrew from transliteration.

3) We must concentrate our efforts

iing a program of intensive Jew-
ıcation in the synagogal and com-
schools. This means 4 and 5-day-a
chools, and parochial schools, wher-
ossible — and not Sunday schools
-day-a-week affairs. It means teach-
ıe children a living Hebrew lan-
and literature — so that they will
it and not *about* it.

We must constantly search for new
of presenting our folkways and holi-
o children in the schools. And to-
with that, we must implant in
ildren a deep understanding of the
idealism preached by Judaism—
ıt the Jew will learn to defend the
, and not be afraid of bringing
upon himself the hatred of Gen-
hites because of that defense, as was
ase so often in the Army.

Our rabbis must stop being book-
vers and become pastors. They must
frittering away their time on inef-
al inter-faith work and concentrate
ghting for an intensive adult educa-
program for their members. They
think less of a clever twist in mid-
interpretation and more about
ing their members and children Jew-
story, Zionism, Hebrew, social ideal-

We must realize once and for all
books on Jewish contributions to
ation and on Jewish war heroism
othing to combat anti-Semitism. The
ew will see in Jewish contributions—
h domination, in Jewish war partici-
n—Jewish chair-borne commandos.
efore, we must prevail upon all
of our national organizations who
they are combating anti-Semitism
ch methods to desist. Let them rather
ogether and conduct scientific re-
ı into the causes of anti-Semitism
fight the good fight together with
her progressive forces in our country
ıe achievement of democratic ideals

7) Jews must learn a desperately needed lesson — that they are human beings. Nowhere in the Army did I discern any change in the basic attitude of Jews—toward themselves and toward the rest of the world. *Jews still cringe. They still walk with fear. They are still afraid of speaking aloud. They still hesitate to be free men.* Our so-called defense organizations might well divert much of their effort toward combating an *inverted Jewish anti-Semitism.* They should join with rabbis, teachers, and lay leaders in denouncing spiritual cowardice. Jews are Jews. They are human beings. There is anti-Semitism. But we do not owe the *goyim* any explanation for anti-Semitism. *They owe us an explanation—and an apology—and a change of heart.*

8) We must organize, and I do not mean over-organize. I mean that we must organize Jewish mass support for an over-all national Jewish organization which will be our democratically chosen assembly. We must spur on the organization of democratic community councils which in turn will be able to form this democratic over-all organization. This is the essence of the Kehillah idea in American Jewish life — democratic internal government.

9) A basic point — we must realize the fundamental importance of grappling with the philosophy of naturalism or scientific humanism as the finest system of thought in the modern world. Naturalism means the use of the scientific method in the world of thought and social relationships as well as in purely physical sciences. It means experimentation. It means change, and progress through change. I was amazed by the number of Jewish GIs who did not know that there has been such a thing as change in Jewish thought and Jewish practice in the last 2,000 years. They thought Judaism was that distasteful, old-fashioned, mean-

ingless jumble they had learned from some *rebbe* years ago, and which they had been glad to forget. I was amazed at the number of men who were intrigued by the possibilities of change in Jewish thought and practice within a traditional framework. It must be the duty of synagogues, and all other cultural and educational groups in Jewish life to experiment, to change, to make meaningful, to create, new ideas, new forms, new practices. That is the basic good of such projects as the Reconstructionist Haggadah, Prayerbook, High Holiday readings. We need more of such things as the Eisenstein cantata, "What Is Torah?"

10) We must learn, and we must teach our fellow-Jews and our children, not merely what we owe Palestine, what we must do for Palestine—but what we can learn from Palestine, what Palestine can do for us.

It is patent that Palestine can enrich our cultural life here in America. But what I have in mind is on a spiritual level, if you will. I spent a long time intimately with the Palestinian soldiers in Italy, and I was fortunate enough to spend a week in Palestine before I came back to America.

I saw with my own eyes what we can learn from the Palestinians, what we can take from Palestine. There, for the first time in my life, I saw free, proud Jews. I saw among them the greatest degree of devotion and consecration to Jewish life, to the Jewish people, to Jewish ethical idealism. I could spend hours telling you stories of the Palestinian soldiers in Italy, of the Jewish Brigade. If I must sit down my impressions of them, I can say that, for the first time in my life, I learned the meaning of *halutziut. Halutziut* means far more than pioneering in Palestine. It signifies an attitude and a way of life. A *halutz* is a person who does not recognize such a thing as "*sacrifice for a good cause.*" For the *halutz,* the belief in a good cause is so great that *to do otherwise than devote himself unstintingly to that cause would be a sacrifice!*

For the *halutz* nothing is impossible because his heart and soul and very being are bound up in his ideals. And believe me—after seeing what the Palestinian soldiers and the Jewish Brigade did for the thousands of wretched and miserable displaced Jews who fled from Central and Eastern Europe to Italy—I *know* that *nothing* is impossible for the *halutzim*. Time and time again they accomplished the impossible. What the Palestinians have done in Europe and in Palestine is nothing short of miraculous. I now believe in miracles.

What I plead for is that we rabbis, students, teachers, lay leaders who signify by our activities that we are interested in Jewish life become imbued with that spirit of *halutziut* that has transformed the Palestinians. That we learn what real devotion and consecration to a worthy cause mean. That we instill new spirit into ourselves and into every Jew with whom we deal—that each of us become a *halutz in* transposing the program outlined above, or a similar program, from paper to reality.

DISCUSSION

What Was the Status of Jewish Education Among the Jewish Servicemen?

Both chaplains and veterans acknowledged that the ignorance of Jewish life among the men was appalling. No one attempted to assess the blame for this condition since it was clear that most of the men came into the Army with no understanding of Jewish life. The cause must be traced to the home, to the synag

ganized Jewish life. Many theories advanced as remedies.

ere was some feeling that the ap-h to Jewish education was wrong. s generally treated as a burdensome sity to be sloughed off as soon as ar Mitzvah ceremony was consum-l. Others noted that the dominant zation had so strong an appeal that was little zest left for Jewish edu-n.

was agreed that Jewish values must ught as living principles. The ap-th must be dynamic. Art, literature, , ethics, should be emphasized. e all, education should be related to ersonal life of the individual. It was also, to make Jewish life and Jew-alues meaningful. For example, when ng the story of Pesah, it should be d in its proper context as a brilliant de in the whole struggle for human om. Thus it becomes infused with a ntic appeal. Jewish education should trying merely to make the Jew ud to be a Jew;" it should attempt to e him happy in his Jewishness. Posi-values ought to be emphasized. Jew-ife and ceremony can be dramatized gh the use of pageantry and sym-m. Youth must be given inspiration, ure and the opportunity for self-ession through Jewish life. The great-ailure of the American Jewish com-ity has been its failure to bring Juda-to American Jewish youth. This is great problem.

There Resistance to Religion?

th chaplains and veterans held that esistance to religion encountered in Army was similar to that in civilian There were those who avoided all npts of chaplains to interest them in ervices. There were others who came se religious services afforded a means of meeting Jewish boys and, also, served as a point of contact with home influences. However, there was little cynicism nor was there a scoffing attitude. Indifference and ignorance predominanted.

Did the Men in Service Attend Religious Services?

Rabbi Signer made the point that chaplains can speak only from their personal experience. It was his opinion that the proportion of men who attended religious services while they were in the Army was larger than that in civilian life. Other chaplains and some veterans stated that the proportion was about the same. The majority opinion seemed to indicate that the religious attendance on the whole was not good.

Why Were Not More Men Attracted to Services?

Rabbi Signer, again using his own experience, cited the competition which faced Jewish religious services held on Sabbath Eve. The men were tired from the week's activities of study and work, they had to prepare their quarters for Saturday morning inspection, and there were many attractions on the Post on Friday evenings. However, he insisted that despite these obstacles, the chapel was always filled with worshipers.

Rabbi Cedarbaum maintained that those who were interested in religion came to services, and those who were not found other places to spend their time. He noticed little difference in this regard between Army and civilian life.

Mr. Feinberg and several veterans, on the other hand, were of the opinion that the services conducted by the various chaplains were not attractive. They held no personal appeal nor did they fill the needs of the men. There was little or no attempt to engage the interest of the men through their personal participation in the services by group singing and in

other ways. Nor were the prayers personalized to relate to the everyday life in the Army. The services generally followed a set form, little or no new devotional literature was introduced, and no attempt was made to make a spiritual experience of prayer. It is true that at points of danger the men took to prayer, but this was an emotional reaction and had no lasting effects. Mr. Feinberg believed that such an emotional response could be aroused through the services provided they were made meaningful to the men.

Did the Chaplains Fulfill the Needs of the Men?

Here there was considerable divergence of opinion just as had been evidenced in the afternoon discussion. The chaplains maintained that, on the whole, considering all the difficulties, a good job was done. They denied the charge made by some veterans that the chaplains allied themselves with the officers and were not sympathetic to the enlisted man's point of view. On the contrary, the chaplains insisted that they worked very little with Jewish officers who, as a rule, were impervious to Judaism, and that their attention was concentrated on the enlisted men. Where the chaplain was found wanting, it was generally because the men themselves would not respond to the chaplain's offer of friendship. However, in most cases, a good personal relationship was established.

It was the consensus of those present that no general conclusion could be reached on this question. The relationship between chaplain and man was a purely personal one and varied under varying circumstances.

Was There an Intensification of Interest in Zionism?

It seemed to be the general opinion that Zionists in the Army remained Zionists, and that non-Zionists retained their attitude. Discussions on Zionism were quent and little active opposition to movement was noticeable. On the wh the soldiers were sympathetic, tho they were too preoccupied with o matters to give much thought to Zion

There was, however, a marked ference in the attitude of those men had visited Palestine or who had c in contact with Palestinian Jewish diers. In such cases, Zionists became militant and urgent, and the previo ignorant or indifferent became pote fighters for Zionism. There were insta of anti-Zionists, who, after a visit to estine, became followers of the m ment.

Was the Work of the Jewish Welfare Board Effective?

There was disagreement on this i Some chaplains maintained stoutly the Welfare Board had performed he lean tasks and produced excellent res Others, including lay veterans, ins that the Board had failed mainly bec it was a lay organization and was religiously oriented. It seemed clear the Board was very generous with it sources and that its workers, in the n were adequate. However, the difficu encountered in transporting material counted for many of the disappointm which chaplains experienced in obta religious literature and other mate Some veterans pointed out that the B was not amenable to new ideas and willing to sponsor devotional liter which deviated from the pattern w the Board had set. On the whole, audience seemed to feel that the We Board did very good work within limitations of the conditions under v it had to labor.

Are Conversions and Intermarriages Noticeably Greater Than Before the

Chaplains and veterans seemed of the opinion that there was no

rm. As Rabbi Cedarbaum put it, was a slight increase in inter- e during the war years but be attributed more to propinquity a lessening of the bond between dier and the Jewish community. ldier met more Christians and as a kindly atmosphere pervading O houses. This was responsible light spurt in inter-marriage. ost conversions and inter-marriages uses could be traced to a home n, to the environment which had pared the young adult for Jewish r does the community do its duty ct to making Jewish life sufficient- active. There were rare cases of men who, influenced by anti- m, tried to escape it by embracing ristian faith. In such isolated in- it was not because the Christian attracted them, but because the faith had become a liability.

e War Revealed Anything New the Needs of Jewish Life?

general opinion seemed to be that ew as much about the needs of life before the war as we do now. re the answers any different be- of the war. All the arguments for tive Jewish life could have been with equal force five or ten years here may be some few men who, esult of being thrown in contact ewish influences, may have learned ing new about Jewish life, and nen should be followed up. re is no more cause to be alarmed efore the war. We have learned hat we must go on with projects e have initiated, we must continue the answer to the all-important n: How can we make Jews happy ir Jewishness? That still remains roblem and the war has merely t the problem to a clearer focus.

THE CONFERENCE PARTICIPANTS

Chaplain (Capt.) Aaron Blumenthal, formerly of Houston, Texas, has been in the army for 27 months and is now stationed at Halloran General Hospital, Staten Island, N. Y.

Rabbi David Cedarbaum, now director of the Educational Alliance, New York, was in the service 27 months with the 20th Air Force in Guam, Saipan and Tinian Islands. He was released with the rank of Major.

Rabbi Harry Essrig, now with B'nai B'rith, was in the service for three years with the Ninth Air Force. He served in the European theatre for 30 months and was released with the rank of Major .

Rabbi Isador Signer, now rabbi of Temple Beth-El, Manhattan Beach, Brooklyn, was in the service for 2½ years, stationed at Chanute Field, Ill. He was released with the rank of Captain.

Mr. Moshe Decter was in the service for 2½ years, with the First Armored Division. He served in Europe and Africa for 2 years and was discharged with the rank of sergeant.

Mr. Sheldon Feinberg was in the service 3½ years with the 3117th Signal Service Battalion. He served for two years in the Marshall and Hawaiian Islands and was discharged with the rank of sergeant.

Mr. Aaron Frankel was in the service 3 years and 2 months. He was overseas for 1 year and 7 months, participating in four combat campaigns, Normandy, Northern France, the Rhineland, and the Ardennes, with the 89th Infantry, the 35th Infantry and with Army Special Services in Germany and France. He was discharged with the rank of staff sergeant.

Mr. Benjamin Silverberg was in the service for 3 years with the 127th Signal Radio Intelligence. He served in the Pacific area for 2½ years and was discharged with the rank of PFC.

Book Notes

A JEWISH CHARACTER IN A NOVEL OF ARMY LIFE

THE BRICK FOXHOLE, by Richard Brooks, Harper & Bros., New York, 1945.

FROM between the covers of this slim, 1945 best-seller there emerges a secondary character whose literary *obiter dicta,* quite unessential to the theme of the volume, constitute a significant and even startling evaluation of certain phases of the Jewish problem in America. The book deals with the psychological maladjustment of servicemen who were not shipped overseas, and were marooned for the duration in tedious and comparatively unimportant jobs at military installations in this country. The picture painted is sordid and depressing and, one hopes, not typical.

Max Brock, the surprising young Jew in the story, is not typical either. Military life has awakened Max to a realization not only of anti-Semitism, but also of the potential dignity and nobility of Jewish life. He rebels against the smugness of his assimilationist father, and in a memorable and well-written chapter, exposes his father's shallowness and lack of Jewish loyalty.

"Of course I didn't think I'd be a better Jew by giving money to Father Coughlin," the prosperous and secure business man tells his son. "I just wanted to show him there are good Jews. That we're not all Zionists or something."

The old man is disturbed by what has happened to the boy. "Here all the time am I, Manny Brock, with citizen papers and everything, and I'm a first-class American. And here all the time is boy, a real American, born and bre the U.S.A., and he's a Jew."

But Max's discovery of his Jewish has come too late in life. He is b dered. He wants to strike out at his tractors, to hurl their lies back in teeth, but knows not how. Totally qualified and mismatched, he ente boxing ring against a superior oppo only because he is anxious to prove hostile crowd that a Jew is not af He takes a terrific beating, but refus quit. With biting observation the au indicates the futility of the whole formance:

"They've told you you're not a soldier, Max. They've told you you quitter, haven't they? And you're g to show them differently. You you'll make them forget you're a Max. But they'll only remember i the more. They'll never forget Max who took this beating tonight. . . . think they'll be proud of you. You this crowd will cheer you. You're w They'll hate you all the more. . . ."

"The Brick Foxhole" is about th life of a U. S. Marine, about a h murder, about the psychiatric prob of frustrated men, and only incide about a pathetic young Jew named Brock. Yet he is characterized so ke so sympathetically, so understandi that he becomes the most real son in the book. What will become o groping Max Brocks of real life?

And who is this Richard Brooks seems to know so well the natur Jewish problem?

CARL A